1. Lipkind, William. The Caraja. Smithsonian Institution, Bureau of American Ethnology, Bulletin 143, Vol. 3, pp. 179-191. Washington: Government Printing Office, 1948.

7 figures, 1 text plate, bibliography; 2 end plates.

HRAF Copy.

/This source is a summary outline of Caraja ethnography with data on basic identification and location of the Caraja, culture history, population, agriculture, hunting, fishing and collecting activities, food preparation, houses and villages, dress and ornaments, manufactures (bark cloth, basketry, textiles, feather-work, weapons and pottery), social and political organization, etiquette, the life cycle (child care and feeding, naming, puberty and initiation, and death), warfare, esthetic and recreational activities (art, music and dancing), religion and shamanism. The material presented here serves as an excellent introductory background to additional sources in this file.

This article is based on the author's field work among the Caraja carried on in 1937 under the auspices of the Department of Anthropology, Columbia University/.

Field date: 1937
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965

2: Krause, Fritz. Die Kunst der Karajá-Indianer (Staat Goyaz, Brasilien) /The Art of the Caraja Indians (Goiás State, Brazil)/. Baessler-Archiv, Vol. 2, pp. 1-31. Leipzig and Berlin: B. G. Teubner, 1912.

Yale: Nk10 +B14 v.2 /HRAF MS. pp. 1-66/.

Translated from the German for the Human Relations Area Files by Richard Fort.

/In the year 1908 the author undertook a field expedition for the Leipzig Museum für Völkerkunde to the Araguaia River in Goiás Province, Brazil. Here he came into contact with the Carja, the Savajé (a subgroup of the Caraja tribe), and the Cayapo, all of whom lived in the area, and although he only remained a few days with the Savajé and Cayapo, he did stay a full five months with the Caraja gathering much ethnographic information. Upon the completion of his field work, and knowing the interest of ethnologists, psychologists, art historians and various other scholars, in primitive art, the author decided to publish his findings on this aspect of ethnography separately from his other data.

The source is divided into two parts dealing with Caraja art, the first of which treats of the various forms of representative art found among these people, basically in the form of what he calls the "plastic arts" such as plaiting, wood carving, and the making of clay and wax figures, and those which he terms "surface representation of drawings." This latter group includes sand drawings, incising and painting of gourds, and the use of the author's supply of pencils and paper to make sketch book drawings. The

2: Krause, Fritz.

second half of the source deals with decorative art, with information on patterns borrowed from the plaiting technique, forms of carved decorations, poker work, and women's art. The source presents very detailed discussions of the various forms of Caraja art listed here and is fully illustrated. /

Field date: 1908
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1965, 1966

3: Dietschy, Hans. Le système de parenté et la structure sociale des indiens Carajá /The Kinship System and Social Structure of the Caraja Indians/. VI^e Congrès International des Sciences Anthropologiques et Ethnologiques (1960), Vol. 2, Part 1, pp. 43-47. Paris: Musée de l'Homme, 1963.

/HRAF MS: 8 pp./

Yale: Nk10 In77A 1960:2:1.

Translated from the French for the Human Relations Area Files by Richard Fort.

/This article was written expressly for the purpose of correcting and completing the classification of Caraja ethnographic data according to the categories used by Murdock in his "World Ethnographic Sample" (American Anthropologist 59: 664-687, 1957), and the latter must be consulted for a full comprehension of Dietschy's discussion. The author generally agrees with Murdock's classification of Caraja subsistence economy and sexual division of labor, but in the areas of settlement patterns and social organization he furnishes a number of important modifications. Particular emphasis is given to the kinship system, including descent, unilineal descent groups, family organization, and especially the kinship terminology which was previously unreported. Unfortunately, no native kin terms are provided, and the author's analysis is at times ambiguous. In fact, his treatment of social organization in general is much too brief to be satisfactory, and one is left with many questions and doubts. We must still await a definitive account of Caraja social structure./

Field date: 1954-55
Analyst: Robert O. Lagacé

Evaluation: Ethnologist-5
Processed in 1966

4: Ehrenreich, Paul. Beiträge zur Völkerkunde Brasiliens /Contributions to the Ethnography of Brazil/. Veröffentlichungen aus dem Königlichen Museum für Völkerkunde, Vol. 2, pp. 1-80. Berlin, 1891.

/HRAF MS: pp. 1-115, including 13 plates/.

Yale: Nk37 +B45 v.1-2.

Translated from the German for the Human Relations Area Files by Shelton Hicock.

Not processed for the Files: Part 2, pp. 49-74, Plates XIII-XV and the explanations for these plates, all of which pertains to other cultures, and the index on pp. 75-77.

[This is a typical tropical tale in the style of traditional 19th-century German ethnology. The emphasis is upon historical ethnology and material culture. The data were gathered in the course of a wide-ranging ethnographic survey, and from the dates given it may be estimated that Ehrenreich spent less than two months with the Caraja. Topics covered in greatest detail are the masked dances, with particular reference to the costumes, and mythology, a number of fairly long legends being given in translation. Weapons and feather ornaments are described in detail, while briefer data are given on a broad range of ethnographic subjects. Among the most valuable of these are: a short history of European contacts with the Caraja, description of the major ethnic subdivisions, settlement patterns and village types,

4: Ehrenreich, Paul.

population, and subsistence patterns including food and food preparation. One striking feature which emerges is that although hunting is relatively unimportant economically, animals and their symbolization play a significant role in Caraja social life and ideational systems./

Field date: 1888
Analyst: Robert O. Lagacé

Evaluation: Ethnologist-5
Processed in 1966

5: Krause, Fritz. In den Wildnissen Brasiliens; Bericht und Ergebnisse der Leipziger Araguaya-Expedition 1908 /In the Wilderness of Brazil; Report and Results of the Leipzig Araguaia Expedition of 1908/. Leipzig: R. Voigtländers Verlag, 1911.

Pp. viii 512; 69 plates; 270 text figures; 2 end maps.

/HRAF MS: pp. i-viii, 1-374/.

Yale: C71c 911k. DLC: F2519.K91. DLC card: 12-1240.

Translated from the German for the Human Relations Area Files by Frieda Schütze.

Not processed for the Files: description of the expedition and its travels on pp. 1-170, except for Plates 7-22 and 28-35 and text illustrations 1-2 and 4-16, which pertain to the Caraja or Tapirape; and pp. 368-402 and 461-468, which deal with the Northern Cayape.

Not translated for the Files: the appendix on pp. 413-460 and 469-482, and the index on pp. 496-512; see category 116, foreign text.

[This is a basic ethnography of the Caraja, which both parallels and supplements Ehrenreich's earlier account (cf. category 116, source No. 4). Together these two sources provide a fairly comprehensive picture of Caraja culture during the period of the late 19th and early 20th centuries. But each reveals the same major weakness which runs through nearly all of the Caraja literature - i.e. a lack of adequate information on social organization.

5: Krause, Fritz.

Krause's book opens with a critical review of the historical literature on the Caraja. He then distinguishes the main "tribal" subdivisions, namely, the Caraja proper, the Javahe, and the Shambioa, indicating for each their nomenclature, location, and distribution. Next comes the bulk of the source which deals primarily with the Caraja proper (pp. 45-55, 58-307). This is followed by a short cultural sketch of the Javahe (pp. 308-334) and of an entirely different ethnic group, the Tapirape (pp. 335-347). Krause did not visit the Shambioa and only mentions them peripherally.

The Caraja proper are subdivided into a North horde and a South horde manifesting some degree of cultural variation. In the sphere of social organization interesting data are presented on the role of village chiefs, legal norms and sanctions, status distinctions, forms of greeting, and inter-tribal relations involving trade, warfare, and the treatment of captives (pp. 263-269). Some aspects of the life cycle are also treated, including marriage, sex, and family relations, pregnancy and birth, the care, activities and status of children, and death and burial (pp. 269-279). Particularly notable is the pattern of inter-village relations in which a visit must commence with a wrestling match between the men of the two villages (pp. 253-255). For other cultural topics, especially useful data are given on population and settlement patterns and settlement plans (pp. 58-87), the subsistence economy and food patterns (pp. 145, 148-175), trade and exchange transactions (pp. 203-205), division of labor, technology and crafts (pp. 205-240), magic, sorcery, magical therapy, folk medicine and morbidity (pp. 279-289), and Caraja knowledge and views of a number of surrounding tribes (pp. 293-296). Many of these same topics are

5: Krause, Fritz.

treated, although in much briefer fashion, for the Javahe; while the information on the Tapirape mostly concerns material culture.

The section on the Tapirape is a rather unusual one from the standpoint of the provenience of the data. Krause evidently did not use any Tapirape informants nor did he ever visit a viable Tapirape community. Rather, his data are derived from Caraja informants, observation of a few Tapirape captives in Caraja villages, examination of material items which the Caraja told him were of Tapirape origin, and a trip into Tapirape territory where he saw a number of fishing sites and three abandoned villages.]

Field date: 1908
Analyst: Robert O. Lagacé

Evaluation: Ethnologist-5
Processed in 1966

6: Cook, William Azel. Through the Wildernesses of Brazil by Horse, Canoe and Float. New York: American Tract Society, 1909.

Pp. iv, 487.

Yale: Brazil Ehh 909C.

Only pages 58-128 and 4 accompanying plates were processed for this file.

[Although the cultural data reported in this travel account mainly cover topics treated more extensively in other sources in the file, the author does provide many fresh observations and some new items of information. He admittedly draws upon Ehrenreich (source 4, this file) for some of his data, but unfortunately does not indicate where he has done so. Along with the usual descriptions of flora and fauna, material culture, ornamentation, subsistence economy, food patterns, and some aspects of marriage and family relations, there is interesting material on the caution required in approaching Caraja settlements so as not to be mistaken for an enemy raiding party (pp. 76-83), variations in the degree of acculturation among the major tribal subdivisions (pp. 84-5), the process of tapirage (pp. 94-5), role of the village chief (pp. 113-15), funeral rites (pp. 117-20), and myth and ritual, including a description of the masked dance ceremonies (pp. 122-28).]

Field date: ca. 1900 Evaluation: Missionary-3, 4

Analyst: Robert O. Lagacé Processed in 1966

7: Lipkind, William. Carajá Cosmography. The Journal of American Folk-Lore, Vol. 53, pp. 248-251. New York: American Folk-Lore Society, 1940.

Yale: Nkg10 J82 v.53.

[This very brief source investigates several aspects of Carajá religious beliefs, with primary emphasis on cosmography and mythology, but with some discussion on eschatology, and the role of the shaman and sorcerer in the society. The author concludes his work with a few comments on the resistance of the Carajá to outside influence in changing their world view.
Data for the source was gathered in 1938-1939 at which period the author was living among the Carajá.]

Field date: 1938-1939
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1966

8: Gow-Smith, Francis. The Arawana, or Fish Dance, of the Carja Indians of Matto Grosso, Brazil. Indian Notes, Vol. 2, pp. 96-99. New York: Museum of the American Indian, Heye Foundation, 1925.

1 photograph.

Yale: C52 4l 2.

[This source presents a succinct account of the Arawana or fish dance of the Caraja, which is performed by men. Major emphasis in the article, however, is on the special dress and accompanying paraphernalia used in the dance, and the sacred "wigwam" where the dress is made and guarded prior to the performance. Additional information is also given here on the role of women in the society with their relegation to the position of spectators in the Arawana dance. The author mentions penalties imposed upon women should they forget their position and enter the sacred hut and/or gaze upon the dance costume when it is not being worn.]

Field date: no date
Analyst: John Beierle

Evaluation: Traveler -5
Processed in 1966

9: Gow-Smith, Francis. Caraja and Cayapó Artifacts from Brazil. Indian Notes, Vol. 2, pp. 219-227. New York: Museum of the American Indian, Heye Foundation, 1925.

7 figures (95-101).

Yale: C52 4i 2.

[Several aspects of Caraja and Cayapó material culture are discussed and illustrated in this source, these being Cayapó feathered headdresses, Caraja spears, Cayapó and Caraja bows, arrows and clubs, and toy canoes and clay dolls. These data, where appropriate, have been subheaded for the Cayapó file (SP11).]

Field date: no date
Analyst: John Beierle

Evaluation: Traveler-5
Processed in 1966